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INTERNATIONAL BIBLE STUDY.

September 18th, 1881.—*Review.*

This is the Sabbath appointed in the International series, for the review of the quarter. As before, we will give our attention to the "golden text" of each lesson.

1. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke ix. 62. These are the words of Jesus, the words of the King, and no one is so competent to decide who is eligible for the Kingdom, as the King himself is. Instability, vacillation, feebleness of purpose, incapacitates a man for this kingdom, just as under-stature unfits a man to be a soldier in the Guards. A man may seem to have great strength of purpose, looking to the intensity of feeling and vehemence of expression with which he consecrates himself to a given work; but strength of purpose is determined by its power to endure under disheartening and repelling influences. Lot's wife looked back, after reaching the outer confines of danger; the Israelites looked back to Egypt after having been gloriously delivered; she became a pillar of salt, and they left their carcasses in the wilderness. Upon this *rock* will I build my church, says Christ; faith in the unchanging One. When Peter heard of Christ's intention to go to Jerusalem and suffer, he lost sight of the immutable One; it seemed to him that Christ, was throwing away his divinest power, in entertaining such a thought as that. Faith is as its object; this immutable makes that immutable.

2. "Thou shalt love thy neighbour as thyself." Lev. xix. 18. Am I not better than my neighbour? Why then should I love him as myself? If thou dost not love him wherein are thou better? Take the best man in all the world, and ask him what he thinks of this command; he will tell you that this law is written in his heart and is his only goodness. Take the wounded traveller, the priest, the Levite, the Samaritan; which of these is the best? The last, because of his love. This is God's way of looking at the matter, and it is the way in which God's children are taught to look at it. Apply this to all the good men, so called, in the world. Some men seek to show their superiority by harshly judging their fellow-men. There was One who was Divine Goodness incarnate, and who had twelve companions of the poorest kind of humanity; his love bore with them, and suffered the continual assaults of their ambition, pride and worldliness, and finally transformed them into the similitude of itself.

3. "But do not ye after their works; for they say and do not." Matt. xxiii. 3. Men think to qualify themselves to become religious guides of their fellow-men, by the study of theology. Men who propose to be Alpine guides, must first ascend the Alps and put their feet in every spot where the feet of Alp-climbers are to be placed; thus only can they become guides. "In all things showing thyself an example of good works," says Paul to Titus. It is not enough for a preacher to say, Brethren, I am preaching to myself as much as to you, and I acknowledge that I have not myself reached the point which I urge you to seek. It is well that he has humility to acknowledge his short coming, or rather that he is free from the arrogance of claiming what he has not; but he need not expect that his exhortation will be heeded. His hearers will say, If he, with all the pressure of his office upon him, and his superior responsibility, do not attain to this mark, I certainly cannot be expected to. But they who have another Master, even Christ, may receive the instructions of God from the lips of men who themselves obey them not. But if they have the opportunity of attending a truer ministry by all means let them do it.

4. "Take heed, and beware of covetousness." Luke xii. 15. Take heed, and beware; the Saviour repeats the caution, as though He recognized a very formidable peril. When you have got beyond the grounds of covetousness, still remove to a distance, for the very atmosphere is pestiferous. Covetousness, as illustrated by the parable, consists in desiring riches for your own advantage. A Christian can only have wealth as a steward has it; to be used not as he himself chooses, but as the Master ordains. But many are seeking for wealth with the intention of using it, not as the rich fool proposed to, but for the glory of God and the good of his neighbours. Well there is a snare here. When people heard that Timon had found gold in the wilderness, they went out to him with the greatest eagerness, to pay their court to him. Wealth is a kind of pedestal, putting a man where his fellow-men look up to him; and they look up to a rich Christian, not because he is benevolent but because he has the means of being benevolent. So long as men can persuade themselves that Christian ministers have been attracted to the office by its emoluments, they are not likely to be much benefited by their ministrations. Covetousness is hindering myriads and millions from entering the narrow path that leads to life; and perhaps the greatest of questions to-day is how shall we most effectually bear our testimony against covetousness.

5. "There is joy in the presence of the angels of God over one sinner that repenteth." Luke xv. 10. This is the way that things relating to this earth, are viewed in heaven. Were the angels of God to publish a paper with news from earth, it would be mainly taken up with an account of conversions. Repentance means adopting heaven's view of sin, that is, Christ's view, as expressed in such words as,—"If thy right hand offend thee cut it off and cast it from thee." To be angelic means to take a deep solicitude in the conversion of sinners, and to hear with great joy of their being brought under deep conviction.

6. "I will arise and go unto my father, and will say to him, Father, I have sinned against heaven and before thee." Luke xv. 18. This young man did not say I will send a letter to my father and see whether he is willing to have me return to him. He went in faith, not that his father would receive him as a son and put him on an equality with his elder brother who had been all his life a model of filial obedience; but that he would give him a position among his servants. He went in his rags, not trying to borrow a decent suit to hide his nakedness. His misery was to plead for him. The greater his misery the greater the opportunity for parental love to manifest itself. The result of all this young man's vagabondage was this: he was freed from his foolish imagination, his worldly hopes, his selfishness and sensuality, and brought into a position to recognize the blessings of his father's love.

7. "The wicked is driven away in his wickedness; but the righteous hath hope in his death." Prov. xiv. 32. Whatsoever a man soweth that shall be also reap. The rich man sowed to the flesh and reaped corruption; Lazarus sowed to the Spirit and reaped life everlasting. The hope of the Christian does not take hold of things which he must leave behind when he leaves this world; but goes through the parted vail and lays hold of the throne of the God of hope. The wicked man drives away whatever reminds him of the claims of God; but the time cometh when he himself must be driven away from the presence of the glory of God, from light and truth and love and happiness.

8. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened to you." Luke xi. 9. Men rail at God because they have not, because in their eager endeavours for this world's pelf or honour they have not been successful; but did they ask of God what they wanted, or, in all their striving had they the slightest reference to what He willed? Suppose a mutineer, unsuccessful in his attempts upon the state, should complain of the sovereign for not helping him. God in the Gospel is pleased to tell men how they may be successful, viz, by committing themselves to the guidance of Jesus.

9. "Every one of us shall give account of himself to God." Rom xiv. 12. This is the day of societies, lodges, guilds, co-operative agencies, churches, in which the individual strengthens himself with the strength of the body that he belongs to; but we are summoned one by one, each one solitarily and without counsel, into the presence of Him who gave us all that we might show our love to Him in the use of it.

10. "I, if I be lifted up, will draw all men unto me." John xii. 32. This is God's magnet. If you are not drawn by this, God has nothing else that can draw you. If our

Gospel is hid, it is hid to them that are lost.

11. "Did not our hearts burn within us, while he talked with us, and opened to us the Scriptures?" Luke xxiv. 32. Jesus calmly led them on from Scripture to Scripture; what made the words to be fire in their hearts, was the recognized truth in them. The highest office of the Spirit is to make the word truth to our apprehensions.

WEEKLY REVIEW.

—A CORRESPONDENT sends us the following extract from Bishop Hall's writings:

"Oh blessed Saviour! what strange variety of conceits do I find concerning thy thousand years' reign! What riddles are there in that prophecy which no human tongue can read,—where to fix the beginning of that marvellous millennary, and where the end, and what manner of reign it shall be. Whether temporal or spiritual on earth or in heaven, undergoes as many construction as there are pens that have undertaken it. And yet, when all is done, I see the Apostle speaks only of the souls of the martyrs reigning so long with Thee, not of thy reigning so long on earth with thy martyrs.—How busy are the tongues of men! How are their brains taken up with the indeterminable construction of this enigmatical truth, when, in the mean time, the care of thy spiritual reign in their hearts is neglected. Oh my Saviour! while others weary themselves with the disquisition of thy personal reign here on earth for 1000 years, let it be the whole bent and study of my soul to make sure of my personal reign with thee in heaven to all eternity."

It is indeed surprising that many persons should take a very deep interest in the doctrine of the second Advent, who yet acknowledge that they come far short of having Christ in his fulness dwelling in them. Yet how is it possible to say with any sincerity, Come, Lord, Jesus, come quickly, if we are neglecting any means of obtainihg a fuller revelation of Christ in us. Our Lord in the latter part of the prayer of John xvii plainly intimates that the salvation of the world from unbelief is to be brought about by the conformity of Christ's people to himself, that is, by the fuller reception of himself. What Christ has petitioned for is surely available for us; and if the Advent of Christ occur before we have entered into this blessed oneness, shall we not be covered with confusion? We believe that all the promises of Scripture, even those of the Father to Christ himself, spread their wings over the soul that wishes to know the fulness of the Kingdom of God which is righteousness, peace and joy in the Holy Ghost.

—THE abolition of serfdom in Russia invites our admiration as an act of great magnanimity, but like many other things that have the appearance of generosity, a careful scrutiny of the motives and results shows that it was far from being an act of pure unselfishness. It was a great blow to the aristocracy, and what it took from that class it gave not to the people but to the sovereign. The sovereign became the landlord of the disenthralled serfs, and seemed to think that he was entitled to lay upon them burdens which they could only pay by having uninterruptedly good harvests, burdens graduated not to the average harvest but to the *possible* yield. It is a grand thing to be free no doubt, but perpetual indebtedness is one of the worst forms of slavery, especially when your master has all the forces of the state at his bidding. The recent crusade against the Jews in Southern Russia, is drawing attention to this matter. The enfranchised peasants found themselves unable to pay the Government exactions, and this gave the Jews the opportunity of assuming towards the people the position occupied by the Marwadis of Western India. (By the by, in these days of wondrous identifications, we marvel that nobody has thought of proving the Marwadis to be the descendants of the lost tribes of Israel.) The Czar, when he liberated the serfs, imposed upon them the obligation of paying for their lands, in regular instalments. They were, of course, in no position to do anything of the kind, and turned to the Jewish moneylender who took care to obtain good securities, and the consequence is that now for some time the land has been passing into the hands of the Jews. This is certainly a notable result of the abolition of serfdom, and one that could hardly have been contemplated by those who brought the measure about. The news of the anti-Jewish agitation in Germany having at length penetrated these remote provinces, the feelings of disappointment and indignation slumbering in the breasts of thousands of impoverished and uncultivated serfs, have led to the outbreaks which have been lately reported to us. The modern Jew, while exceedingly independent of Judaism as regards the law against usury and much else that is admirable in the Mosaic institutions, clings only the more to the old Jewish prejudice which makes him remorseless in preying upon the Gentiles. It is said that there are two millions of Jews in Russia and Germany, and some are raising the question, Whither shall they emigrate? But we do not think that they will be forward to abandon either of these countries. Worldly prosperity has all the fascination for them that national glory once had, and they will endure a measure of persecution sooner than forsake what promises to be an Eldorado.

—THE Revised Version of the N. T. has "all the nations" in Matt. xxv. 31 in the account of the judgment at the glorious appearing of Christ. The Greek has *panta ta ethne*, and it is claimed that the definite article in English is necessary, to render the Greek. So that when the king sits upon the throne in his glory it is not to judge all nations, but "all the nations." All what nations? Dean Stanley lately, in the *Times*, maintained that the nations spoken of are "the heathen Gentiles, who are represented as sharing the Divine favour without the knowledge of Christ." This is a prodigious deduction from the Greek particle *ta*. We altogether deny that the Greek article *must* be rendered by the English definite article. In Matt. xxviii. 18 our Lord tells his disciples to go and disciple all nations (*panta ta ethne*); and in a corrresponding place he tells them to go into all the world and preach the Gospel to every creature, which plainly shows that the previous expression is not intended to limit the scope of their testimony. As for the judgment it is expressly stated that "God shall judge the world by that Man whom he hath ordained." "Every eye shall see him, and they who pierced him; and all the tribes of the earth shall wail because of him." Our Lord, in Matt. xxiv. 14, says; "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Here too the Greek for all nations has the article, but the context plainly shows that there is no limitation. We understand then that before the judgment the Gospel will not only have been preached in all nations, but to some extent embraced in all, so that the nations shall have had the opportunity of showing how they stood affected towards the representatives (the brethren) of Christ. All things seem now to show (to those who are conversant with missionary matters) that that day of the Lord is probably not very distant.

—A GENERAL of division in the Madras Presidency, has complained to Government of the conduct of a Chaplain who had omitted certain portions of the Burial service at the funeral of an officer. The Bishop, to whom the matter was referred by Government, justiffed the Chaplain in his procedure, on the ground "that the burial service gives a certain discretion to the clergyman, and that that discretion was not exceeded on the occasion referred to." The *Friend of India* condemns the Chaplain, and considers his action a gross libel. For our part, supposing that the officer died under circumstances quite incompatible with the idea of his being a believer, we consider that the Chaplain could neither regard him nor speak of him as such.

—WE are glad to see that there is a movement in Calcutta to have the liquor-shops closed on Sundays.

—IN a tract that has been sent us, entitled What is True Conversion? by D. J. White, Vicar of W. Butterwick, we read as follows: "The doctrine of sudden conversion has no warrant in holy Scripture." This statement appears to us extraordinary. We do not find in Scripture any cases of conversion except such as were suddenly brought about. This tractarian however uses the word in a peculiar sense; it rather seems to correspond with recovery from backsliding.

—THE Narthbrook Indian Society and Club propose to act the part of a Young Men's Christian Association towards the Indian students who pursue their studies in England, so far as relates to their temporal comfort and profit, interesting themselves to obtain suitable home for them, and causing them to feel that they are not altogether strangers. Lord Northbrook takes the lead in this movement, and is soliciting subscriptions in India for the London hostel. There will doubtless be a liberal response. To some it appears that this is a round about way of showing hospitality, and we trust that the English promoters will also show the sincerity of their interest by subscribing liberally. The Young Men's Chr. Associations in England will doubtless be ready to extend friendly greeting and aid to the Native Christian students who visit England, and it will always be well for these to seek an introduction to those Associations.

—AN action of a novel character has been tried this week in the High Court, Bombay. A contemporary thus epitomizes the matter:

"A man named Premjee Ludha, belonging to one of the sub-divisions of the Bhattia caste, died sometime since, and as he had offended the caste laws in some way or other, an interdict was given out by the leaders that he being a *patet*, or outcast, no one was to attend his funeral on pain of fine. The result of this order was that many of the deceased's personal friends abstained from participation in the funeral ceremonies. The deceased's cousin, the plaintiff

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in the action, feeling aggrieved at the attitude the caste authorities had taken up, and being also, probably, injured socially on account of his relation to the dead man, whose cremation, in spite of the interdict, he attended, sought by bringing a suit in the High Court to recover pecuniary damages for the injuries he had sustained by the slanderous words uttered against his cousin's memory."

The *imperium in imperio* of the caste system, its absolutism as compared with the mild and somewhat timid rule of the secular Government, is well illustrated in this case. Imagine the Government issuing a decree that nobody should attend the funeral of certain persons, and the disposal of the bodies be left to public scavengers; and if any one transgressed this order, he was to be out-lawed by society! But what the state would never dream of doing, Caste does without the slightest difficulty. The cousin of the deceased man finds the doors of all his friends shut against him; he is treated as a leper was in ancient Israel. He fancied that he would find redress in the High Court; but Mr. Justice West ruled that there was no ground of action. It seems hard that the law of the state could give him no redress for this outrage upon his rights and liberties. But the fact is, every man who belongs to the Caste system surrenders all his rights and liberties to the Caste, and consents that the Punchayat shall subject him to any regulations and disabilities that may seem good to them. The dearly purchased liberties of Englishmen, which they offer to share with their Indian fellow-citizens, the latter may not accept, save as the Caste shall approve.

NOTICES OF BOOKS AND REPORTS.

"*The Fetichism of West Africa.*" By the Rev. J. E Carlyle. Many in Bombay will recognize this as the name of an esteemed minister of the Free Church in Bombay, (Esplanade,) who left this some 18 years ago, if we remember rightly. We are glad to receive this pamphlet from his pen. It is a very able, we might almost say exhaustive treatment of the Fetichism prevailing in W. Africa. In opposition to Sir John Lubbock, who views Fetichism as the first steps of unaided man in religion, Mr. Carlyle considers with Max Muller and others that we here see religion in its decay and deep degradation. Sir Samuel Baker's opinion concerning the races of the Nile basin, that they are destitute of any idea of religion, has been ascertained to be erroneous by the more thorough investigations of later travellers. Where there is no direct evidence of faith in a Supreme Being, there are traces of the former existence of such a faith. Mr. Carlyle finds some affinity between the religious notions and usages of some of these African tribes and "the fashionable system taught by the high-priests of spiritualism in our day at New York, London and Paris." The following remarks occur in a note:

It is remarkable the place which reverence for the illustrious dead has had in the teaching of two great philosophers of our age. It is a distinctive characteristic of the religious system of Comte, and we have it in another form in Carlyle's *Heroes and Hero Worship*. The *Westminster Review*, in a recent number (April, 1881), remarks that with Comte and Strauss, "hero worship is essentially to do homage to the memory of great men. With Carlyle it means pre-eminently, though by no means exclusively, the discovery of an actual ideal sovereign, whose will is to be higher than our will, and in obedience to whom lies the only freedom he will accord us." Aristotle too seemed to have this idea: "A man who moves as a god among men, and whose sway is as little to be disputed as Zeus himself." The Reviewer thinks it a sufficient answer to this, "that no such prodigy has yet appeared among men—that such a demi-god is not discoverable, and therefore not available." But what if such a theory in the mind of Carlyle is after all but an aspiration after something diviner than man in the rule of the world? If his idea were only elevated to the platform of the Divine in Christianity, we hold that such a ruler is available, and that such a rule would not, as asserted, destroy personality, but if it bounded it, would be yet the guarantee of all the higher liberties. As regards Carlyle it is to be remembered that some of his heroes, and those the most authentic of them, Luther, Knox, Cromwell, were divinely taught men—this will in our day be admitted, even of the last, however mingled in him with earthly dross. This divine guiding was the force by which they ruled men. What Carlyle faintly groped after as the alone safe and abiding rule for humanity, is it not fully revealed in Christianity, in the godhead and manhood of Him, clothed with all the stable and bright and kingly qualities needful for the rule and elevation of man—not deified humanity but the God-man?

"*Centennial School, Lucknow.*" Third Report. This school, in connection with the Am. Methodist Mission, is specially designed for the Native Chr. community of Oudh and the N. W. Provinces. The course of study is the same as in Government High-Schools, with the all-important addition of the Bible as a daily text-book. A special aim is to impart a *thorough* knowledge of English. There were 121 scholars last year, and there are boarding arrangements for forty. The Rev. H. B. Badley is Principal.

"The Orient." The September number of this Anglo-Indian Magazine published in Bombay. The Editor is understood to be a lady who came out with Madame Blavatsky's party, but afterwards withdrew from the Theosophists. We find nothing of a mystic character in this, except it be the long quotation from Edzar Poe's "Gold Bug." The Magazine is mostly taken up with serial fictions, such as The Chief of Dhume by Shivaji; A Fiery Ordeal, &c. The Magazine is handsomely printed at the *Times of India* office.

"Cook's Excursionist," Aug. 4, 1881. "Programmes and Itineraries of Cook's Tours Round the World." "Up the Nile by Khedive Steamers." With Maps. These works teem with information concerning routes of travel. Messrs Cook and Son have an office at 5 Hornby Row, Bombay. A glance at their publications makes it evident that these are the times mentioned by Daniel, 2400 years ago, when "many should run to and fro in the earth and knowledge be increased." Many are running to and fro in the earth who are yet unacquainted with the languages of some countries, and Messrs. Cook and Son are the modern Mentor to conduct Telemachus through the ranks of designing men whose tongue and whose tricke he is himself unable to penetrate.

"*The Gaekwar's Contingent.*" Reprinted from "The Mahratta," a Poona newspaper. This is a plea for the continuance of the Gaekwar's Contingent of 3000 horse, in his own hands.

"*The Vedarthayatna*, or Attempt to interpret the Vedas;" in Sanscrit, Marathi and English, with Marathi notes. Vol. iv. No. 15. May, 1881. Hymns 53-57 of the 3rd *mandala* of the Rig Veda Sanhita. The most noticeable of these is Hymn 55 which has a regularly recurring refrain at the end of each *shlok*.

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SATURDAY, SEPTEMBER 10, 1881.

GRACE AND TRUTH.

God's controversy with men is not that they will not obey him, *but that they will not receive from him the spirit of obedience.* This at least is the final controversy; but the preliminary controversy leads directly to this. Man's departure from the living God, is on the ground of his supposed ability to do for himself; and the period of probation is given him that he may learn experimentally his dependence upon God for all that is good. "The law entered that the offence might abound;" the commandments of God pile obligation upon the man who believes in himself as able to eschew evil and do good, that he may be brought to understand his moral impotency and bankruptcy, and thus at length induced to receive as a gift that which he has been so vainly seeking in the depths of his own nature. The very men who avouch themselves miserable sinners, plume themselves upon the unmanifested goodness of their nature; each of them has a gold mine in his own heart, and he is ready to resist any one who offers to show that it is not so. "When the law came, sin revived and I died," says Paul; when he came to know the spiritual breadth of the law, its application to idle words and vain thoughts and omissions, the idea that he had of his own righteousness received a fatal blow; he found himself a bankrupt in the face of a schedule that covered the face of the heavens and the earth. Salvation consists mainly in the sinner's consent to give up the thought of his own moral or spiritual strength; perceiving that independence of God means the captivity of sin, he receives Christ as his only goodness, present, future and forever. The Gospel is the glad announcement of divine righteousness freely offered in Christ; and men resist it and spurn it because it offers to take away their fancied righteousness. Its first word is, Blessed are the poor in spirit; blessed are they who are sensible of their destitution of all ability to serve God, and who heartily accept of wisdom, rigteousness, sanctifiation and redemption offered them in Christ.

Yes, we greatly wish that we could get men to see that God's controversy with them is not on the score that they do not obey him, but that they are unwilling to receive from him the spirit of obedience. His glorious Gospel, still so misunderstood was preached even in patriarchal days. In the 6th verse of the 30th ch. of Deuteronomy, we read this most explicit and fearless promise:

"And the Lord thy God will circumcise thy heart and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live."

ASIATIC SOCIETY MUMBAI

Here God himself assumes the responsibility of bringing the believer to the state in which he will spontaneously and without constraint, love God with all his powers and affections. Similarly, in Jeremiah xxxi. 31-34, the new covenant is written of God in the hearts of believers. Then in Ezekiel xxxvi, we have the promise of all that the law ever demanded:

"Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you.—And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." 25, 27.

And what but this is the meaning of the great prophecy of Joel? God promises, wonder of wonders, to give us his own Spirit; it is so great a wonder that we attenuate and reduce the promise to the proportions of our own meagre faith; we are very slow to lay hold of the fact that the omnific Spirit undertakes to be the power of God and the wisdom of God within us, so that all the will of God may be easily done by us. My yoke is easy, says Christ; and his yoke is nothing less than to walk even as he walked. Let us dismiss the thought that the Spirit of God comes to us to show us the ladder up which we are to climb, and encourage us to climb it. The power of God in the Spirit comes into the place of our weakness, working in us (if our faith permit) to will and to do of his good pleasure.

We are told in Ephesians ii. that the whole of the believer's salvation, from Alpha to Omega, from our place in the sepulchre of sin and death, to the right hand of the majesty of God is the gift of God. Obedience is a most important factor in salvation, and this is a part of the unspeakable gift. The law came by Moses; but grace and truth came by Jesus Christ; not some grace and some truth; not truth supplemented by grace; but grace and truth indissolubly blended all the way along. Grace means divine help freely imparted, not purchased, not merited. The truth of the Gospel is all interpenetrated with divine grace; and what we call beatitudes are benedictions rather than requirements. We are nigh the kingdom of God when we are willing to receive these benedictions through the blood of Christ, and by the power of the Spirit of God. "Ye will not come unto me that ye might have life." "Elect, through sanctification of the Spirit, unto obedience." 1 Pet. i. 2. "This is the victory that overcometh this world, even our faith." "All things are possible to him that believeth." See Rom. viii. 3, 4.

REMINISCENCES. CXXXVIII.

June 5. Have had all day a bitter feeling of halfness, as one sawn asunder, as a broken inscription, good for nothing without the other half. I can no more command what is in me than I can the treasures of the deep. Like a child's money-box, treasure can be put in, but not taken out. I want fire from heaven to kindle me. A spirit to take possession of me. But how can I talk thus? Have I not Christ? (Ye are complete in him.) Have to preach twice tomorrow, and it seems like a crime for me to attempt it. I want to preach extemporaneously. Only one thing can hinder me from succeeding; and that is, want of faith. But if I want faith, what business have I to preach at all?

6th. Concluded this evening that I would preach extemporaneously, let come of it what might. Told God of my depravity, my helplessness; that without him I could do nothing, would do nothing; left it with him to help me by his Spirit or not; and so went. I was sustained. I have reason to thank God and take courage. Others might think poorly of my success; but I am grateful. Best of all were a few words from the dear pastor, Mr. Hatfield. He said the fault with young ministers was, they were afraid to risk much. He had made up his mind at the outset that he would risk a great deal; and he has ever felt the advantage of it. There was to much sensitiveness. People were very little affected by mistakes of grammar; they would pardon 20 or 40 blunders rather than tediousness. I feel that this is true. We exaggerate little things; we pay tithe of mint and cummin, we strain out a gnat while we swallow a camel. He said to me, By all means continue to extemporize, if you should fail 20 times.

'We want,' says Prof. Shephard, 'strong, intense, ready men who can make a sermon at anytime, any where, any how; who have knowledge and can use it. Ministers must risk something if they would ever be any thing or ever do any thing. After they have piled up their shining stores of knowledge, let them impregnate the mass with the fires of holy passion, throw away the shackles of a timorous and benumbing restraint, in faith and prayer commit themselves to God, go forth and do good as circumstances require and as fast as they can.'

I want to feel, as I enter on this week, that God is in arrears. Many petitions are yet unanswered. Heard this morning tidings that delighted me, showing that God is awake: concerning K., very deeply exercised.

10. Since Monday, I have been excluding myself almost entirely from my prayers, and filling them with the wants of others. I never had snch views of Christ's love for his people, and his intense willingness to heal their backslidings and crown them with loving-kindness; nor have ever been more conscious of sympathy with him than in thus giving myself up to their concerns. Look not every man upon his own things, but every man on the things of others. I have asked God to answer upon others all the prayers I have been offering up for myself hitherto. What is sanctification? What but love? Surely this is the way to make progress in holiness: to be forgetting self and remembering others. Paul seems to have had little to do with prayer for himself: but was ever entreating the churches to pray for him that his mouth might be opened. While he prays that the Ephesians may know the love of Christ, he adds, *with all saints*, directing their desires to the interests of others. There is exquisite happiness in praying for the saints, when we realize the love of Christ for them.

23. How little I appreciate the many tokens of Christian love that come flowing in upon me from all quarters. God values nothing so much. In order to obtain this love he became a servant, suffered and died; and yet how little am I affected by it. Let me appreciate it as God does; every word, look or act of love, let it be to me more than thousands of gold and silver. Let me meditate upon it, and seek to feel the full power of it. Called to-day upon a Mrs. L. who glorifies God in suffering. Let me give her my prayers; and may my Saviour give her his love, that we may be one in Him. Have deep convictions of sin in connection with all the public prayer I offer. I have reason to be truly humbled by the facility with which Satan triumphs over me here. It is monstrous while affecting to be with God, to be really weighing the impression made upon a company of vile sinners. There is no use of going forward if this sin is to go forward with me.—This has been to me however a blessed day. No language can speak the goodness of Jesus. I would gird up the loins of my mind and press forward into the fulness of his love, until I shall be thoroughly rooted in love.—Last Saturday received word of a vessel to sail in a few weeks for India. May God fill these weeks with fruitfulness.

24. Have had some most precious thoughts to-day. I have been sometimes exceedingly pained by the reflection that God should have committed himself to me, revealed his love so marvellously, and yet to so little profit. I have almost been ashamed for God; that he should have come so near to one whose life is so little influenced by his love. But it has seemed to me to-day that nothing of all the love shown to me will ever be lost, but that it shall serve to enkindle the piety of heaven. It is an admirable way of showing love to the inhabitants of heaven and to all the holy universe, to take a wretch of such unmitigated vileness, and make him the object of unsurpassable kindness. For, in fact, the proofs of love given him concern them as much as him; they make known not only his God but theirs. If our God, they say loves this abominable sinner, so as even to wash him from his sins in his own blood, what must be his love to those who have never transgressed? God thus makes known to them more of his heart than he could have otherwise possibly done. It is probable that a new flame of love has been kindled in the hearts of many angels by the marks of love God has given me.—What a ground of confidence have I here, in asking blessings, whether for myself or for others of God's children.

When there is love in the heart, there needs no persuasion to obtain a manifestation of it. It comes out naturally, spontaneously. The difficulty is to repress the outward signs. Now what we attempt in prayer is not to make God love us. That we cannot do, nor could we, if we had the holiness of Paul. There is no such thing as inspiring God with love. What do we seek then in prayer? the manifestation of a love that is. We have the whole heart of God on our side from the outset.

PERSONAL RESPONSIBILITY.

In these days of modern enlightenment men have learnt to do a great many things by proxy. In modern times people invent machines to do almost every work, which men in former days, used to do with their own hands. Now we have sewing machines, ploughing machines, mowing machines, printing machines, speaking machines, weaving machines and singing machines. In and about Darjeling the Budhists have praying machines; and, to my great amusement there was shown to me to day in this city, a machine for answering questions given to it out of the scriptures. In worldly matters, this, I suppose, may be profitably carried on. But the domain of faith and conscience is not the field for proxy. Every one for himself and Christ for all is one of the primary doctrines of the Bible in general and the New Testament in particular. One of the greatest errors of the church of Rome is, if I may be allowed the expression, substitutional responsibility. Popery would be a very nice and easy religion if it were true; for then one could lead a holy life by proxy, since the priest could choose our faith for us, select doctrines for us, commune for us, study the scriptures for us, and discharge for us some of the most important duties incumbent on us as Christians. This indeed would be a royal road to heaven. But I need not tell the reader that such ideas are as far from the teaching of Christ as the east is from the west. It would not be a whit more absurd for the priest to say that he could eat bread for me and thereby satisfy my hunger, or drink water for me and thereby quench my thirst, or take medicine for me wherely I might be cured of my disease, than it would be for one to say that he could judge and choose for another in matters of faith and conscience. One is our Master and to Him alone we are responsible for what we believe and what we believe not, what we do and what we do not. I often think that it would be well for the Christian Church to imbibe a little more

of Brethrenism, at least, in some of its aspects. The writer is not a Plymouth brother, and I confess that I have not much sympathy with their exclusiveness, neither can I fall in with their views on the ministry; but I cannot but admire their acquaintance with the scriptures, their close adherence to apostolic simplicity, their patient waiting for the coming of our Saviour, and the great prominence they give to the individual responsibility of Christians.

We may depend upon it the greater the prominence we give to this truth in theory and in practice the better it will be for the Church and the world. One great good that is being done by Young Men's Christian Associations in this country, Europe, America and other parts of the world is their endeavour and success to bring the members of the Church of Christ to feel that the Master expects one and all to do what they can, and to discharge their duties faithfully in the different spheres of life in which providence has placed them. When Christ ascended on high He led captivity captive and gave gifts unto men, and he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. But they were not given by God to relieve the humbler members of the church of their individual responsibility; but to help and enlighten the less gifted. According to the teaching of the New Testament there is no duty incumbent on the church collectively which is not incumbent also on its members individually. Every one must believe and repent for himself. Think not that it is possible for any one except yourself to crucify the old man in your heart. Tickets for entrance at the strait gate are not transferrable. The infallible Physician cured bodily sicknesses when faith was exercised by others; but never did He cure the *soul* of its malady unless the patient himself had faith in the Saviour. Paul compares Christians to those who run in a race. Can we imagine any other figure which gives greater prominence than that to personal resposibility? Every one that ran in the Olympic races felt that he had to run himself or be without the prize. Take another figure. Jesus compared His followers to men engaged in business. I refer to the parable of the talents. To one the Master gave five talents, to another two and to a third one. If men do not act up to their responsibility, they do not, and they cannot expect to succeed in business. It was stated in one of the Calcutta papers a few weeks ago that a letter was sent by the Governor General to the Lieutenant Governor of Bengal. As the letter was of great importance very strict and particular orders were given with respect to its delivery at the different stations through which it had to go. It was sent to one of the men in the Calcutta Post Office with directions that he himself was to take it to Sealdah Station. But neglecting his personal duty in the matter, he gave it to a second man, and told him to take it himself to the station. He, also, instead of acting up to his personal responsibility in the matter gave it to a third man who took it to the station; but the letter was lost. The two men who neglected their duty in the manner above described were suspended. Whether the above statements are accurate or not I cannot say; but they afford a very good illustration of the way that many Christians forget their personal responsibility. It is to be feared that many consider themselves relieved of their duty to engage personally in Christian work just because they happen to contribute pretty liberally towards the cause of Christ. Many think that they are not expected by the Lord of the harvest to preach the gospel because they give substantial pecuniary support to the cause of missions and other branches of Christian labour. If men have not the talent and ability God does not expect them to engage in such a work; but if they do possess them, depend upon it, there is no other person that can do the work for them, for "each one of us shall give account of himself to God." *

ADELPHOS.

MISSIONARY HELPS. X.

A WISE APPROACH.

JESUS said "be ye wise as serpents and harmless as doves" when he was instructing a batch of missionaries. This however was no authority for Jesuitical knavery. It did indeed enjoin due caution against needlessly offending the prejudices of unbelievers, and the legitimate use of every legitimate means of getting into men's hearts. All successful diplomacy and oratory begin to build on admitted grounds, and step by step, proceed to disputed territory. Especially is this law valuable in the missionary's hand. In Enrope and America where the populace is nominally Christian, accepting the theory of the Christian religion and the notions of life, character, and God which originate in the Bible, the range of admitted truth is great, and in our day the minister who goes back to Paley's day, for the sake of making apologies, does so for the sake of "beating the air." But alas! where shall we find accepted grounds where the Bible is spurned, the unity of man or his Creator is not acknowledged, no more than the equality of man, and the sovereignty of the Creator, where the Christian's idea of heaven and hell is no more than a myth, where nearly every known sin is sanctified by the practice of revered gods, where the whole constitution of society is based on principles of immorality from the missionary's stand point?

We must admit, to begin with, that points of agreement between the missionary and his orthodox heathen hearers are few indeed. But there are some and on these grounds attacks should be made. Attacks on this line admit of being followed up by any other strategic measures available and legitimate.

1. *The desire to be happy* burns in every sane breast.

2. *The knowledge of sin* dwells with the European, the Hottentot, the Hindoo and the Cannibal.

3. *The gloom overhanging death and the grave*, is alike a pall to the hearts of all men.

Elaborate the evidences of the inherency of each of these and other like common facts in all men, especially in those present, thus demonstrating the oneness of the race, by discovering a vein common to all experience concerning which the heathen can give no intelligent information. It knows no way of satisfying the groan of the soul, no way of escaping a guilty conscience, no light for the gloom of the valley of the shadow of death. Let the inability of heathenism be closely pressed home on the consciences of the heathen, then may the missionary come forth as a living witness against whom nothing can truthfully and eventually avail if he be a holy man declaring Jesus Christ the son of God, the satisfier of the soul, the taker away of sin and sinfulness, and the one who walked through the valley of the shadow of death and by his coming back again i.e., his resurrection from the dead, hath begotten us unto a lively hope of eternal life. Yea, marshall the witnesses who have died shouting victory. Other points of approach will suggest themselves to the man of God. We have seen some of the results of going to work on this line and are convinced victory comes here oftener than in disquisitions on Hindoo philosophy in the atmosphere of which but few live. God's word and the mightiest experiences are powerful adjuncts to this line of operations. *

* The substance of the above was delivered at a meeting of the Young Men's Christian Association last week.

WM. TAYLOR'S MISSION PRINCIPLES

(Communicated.)

WE remember often to have seen statements in print concerning Wm. Taylor's Mission Principles which most manifestly betrayed remarkable ignorance on the part of the writer of what those principles are as written out by Wm. Taylor himself in Chapter xiv of. "*Four year's Campaign in India.*" Thy most recent thing of the kind is in the Article which appeared in the "Harvest Field" for August as noticed in the "Bombay Guardian" of August 20th. One clause of that article is meant to be received as one of Wm. Taylor's cardinal principles. If the writer of that article had Wm. Taylor's principles before him when he wrote, then we must find him guilty of perversity in the attempt to father on Wm. Taylor something he never announced or that could never by any sort of logic be drawn from any of the statements in the xiv chapter of the volume above mentioned. If he has not those principles as there formulated he may be excused on the ground of ignorance. But Wm. Taylor nowhere affirms that his missionaries must draw their "*support from the Hindoos, themselves, while establishing a Native Church.*" He explicitly states the contrary when he says "God has within our day, opened the gates of all the heathen nations of the earth to his Gospel ministers, and now he wants the men to go and the money to send them, and give them such help as they may require in sowing, till they can reap and make their fields self-supporting and reproductive."

Wm. Taylor said, "We are not opposed to Missionary Societies nor the appropriation of missionary funds to any and all missions which may require them. Our ground on that point is simply this:—There are resources *in India*, men and money sufficient to run at least one great mission. If they can be rescued from worldly waste and utilized for the soul saving work of God, why not do it?————We simply wish to stand on the same platform exactly, as our churches in America, which began poor and worked their own way up by their own industry and liberality, without funds from the Missionary Society."

Again he says "our platform has not a single new plank in it and we don't want anything new. We simply claim the privilege of carrying on a Mission for the salvation of as many millions as God shall give us, on the very principles so fully exemplified in the acts of the Apostles and repeated in the great revival of apostolic methods by Whitefield, the Wesleys and the coadjutors, first in England and then in America." And so far the work of the South India Conference has not departed from these principles. It will be seen that Wm. Taylor's idea was that *India* should support his work. India has justified his faith so far. Ask our people would they part with their pastors to-day and not receive a fresh supply. Ask the pastors would they leave their flocks

to-day. From every circuit would come up a double *No.*

Then, when our friend counts Wm. Taylor's Mission Principles a failure in India, he must account for the existence of a goodly number of native converts, now members of the Methodist Episcopal Church, in the South India Conference, gathered in in the first ten years of its history. There are 300 native members in the S. I. Conference to-day. The statement that the preachers of the South India Conference have not the necessaries of life, sounds almost like "Johnny saying, mother, Henry is hungry." But in this case Henry has enough, I'm sure our preachers are ready to say.

The tilt on faith work is gracious enough. But as one interested I deny the implication that there is any thing "morally wrong" in that line of mission work designated "faith work," unless there is something "morally wrong" in working faithfully for God, eating the bread he gives according to his word as the birds and beasts do, and *keeping out of debt.* If there is any thing "morally wrong" in this, we own the wrong and glory in it.

As a member of South India Conference, I believe in and follow the principles Wm. Taylor announced, as my brethren do, not because he announced them, but because they are the most approved missionary principles of the last 1881 years, and as the pioneer of a faith mission movement, I still claim to be within the bounds of those principles and have had my Father's seal to the righteousness of my course in $2\frac{1}{2}$ years' most abundant spiritual and temporal blessings. Wm. Taylor's Mission Principles, better understood, would be less criticized and more appreciated.

This last "Harvest Field" criticism sounds queer enough, from a follower of John Wesley and that in India too, where every Christian ought to rejoice in the increase of laborers in this great desert of millions who have never yet heard the gospel.

C. B. WARD.
Telugu Mission, Deccan.

[Letters intended for the *Bombay Guardian* should in all cases be athenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

STREET PREACHING IN CALCUTTA.

MR. EDITOR,—Your readers have read much of late about open air preaching in Calcutta. Preaching in the vernacular has been going on in the above city for upwards of fifty years; but no one, so far as I know, attempted to preach in English till about two and half years ago. The work was commenced in the European part of the town. Dr. Thoburn, accompanied with ministers belonging to other denominations and a band of singers, paraded through some of the streets. Hymns were sung and Gospel addresses were given alternately. These were carried on for twelve days or a fortnight. Afterwards a few missionaries determined to commence similar work in the native part of the town. Several Christian ladies, among whom as the most prominent were Mrs. Hector and Mrs. MacDonald, came to help the singing. The Gospel was preached both in Bengali and in English but principally n English. The services were carried on iegularly night after night for several successive months. Beadon Garden, where the meetsngs were held, is a long distance from the iEuropean part of the town; and several missionaries who rendered substantial help at the commencement discontinued going after a few weeks, owing chiefly, I believe, to the great distance which they had to go; and had it not been for the exertions of Mr. MacDonald of the Free Church the work would not have gone on as it has gone on for the last two years and a half. Several lay Bengali brethren have rendered much assistance especially on Sundays. Mr. Kali Charan Bannerjee, a rising man in the High Court of Calcutta, has been the chief helper from among the lay brethren; but Mr. Ghose, the editor of a Christian Vernacular called the *Aryadarpan*, and others have devoted much of their spare time to the work. To see lay brethren engaging thus in the work is a very hopeful sign, and the example of the abovementioned is sure to stimulate others by and bye.

When the preaching was started some opposition was shown by a few evil disposed persons, who were neither Hindoos nor Mahommedans, having neither belief in the existence of God nor respect for man. We were much amused on one occasion with the manner in which Mr. K. S. MacDonald silenced the leader of the rowdies. He said that he had some questions to give which he would like the missionaries to answer. Mr. MacDonald told him that that was not the place for discussion. "If you," said he, wish to have a discussion we shall hold a meeting in the Free Church Institution and each of us shall speak, one after the other, for any length of time you please; or, if you do not like to come into the Institution, thinking I shall be a cock on my own dunghill, I will go to your house and you shall invite as many as you like of your friends to come and hear us. Come now, let me have your name and the name of the street with the number of the house where you live." He would give the name of neither the one nor the other. "Then" continued the speaker, "I have another proposal to make which, I hope, you will accept. You come to my house some evening and we shall dine together at my table and after dinner we shall have a calm and quiet talk over these matters." The crowd burst out laughing. The man felt that he was becoming an object of laughter, therefore he asked Mr. MacDonald not to make game of him, whereupon the crowd laughed more heartily than before. The missionary assured him that it was no joke—he meant what he said. Feeling that the place was becoming too hot for him, he went away as confounded as he was disappointed. Although he has been often seen in the meetings since then he has never manifested a desire to play such antics after that.

On another occasion a few students came there, for the purpose of annoying us. They managed by their continual shouting to stop our preaching. As the writer was going away, about ten or twelve followed him until he got into a *palki.* Then some of them began to pull and push the *palki* bearers while others threw stones. I began to feel rather uncomfortable as I thought they might hit me with a brick or a stone. So I jumped out and walked some distance till I thought I was too far for them to follow me. But as soon as they saw me up again in the *palki* they ran after us and began to pull and push the same as before. This they did two or three times. One evening a number of respectable Hindoos came to the garden who told as many as were inclined to get up a row either to go away or keep quiet. "These people" they said, "cannot, and wish not, to make you Christians by force. If you do not like to hear them preach you can go away. You are not bound to listen to what they say. Listen or go away quietly. We cannot allow you to annoy and insult these gentlemen without cause." This piece of advice had a very good effect. Since then the missionaries have been allowed to go on with their work unmolested.

An opposition meeting, if indeed it can be called opposition, was started by a Hindoo Pundit. This, however, instead of doing harm has only drawn more attention to the preaching of the Gospel. That is one outcome of everything of the sort. And what is very curious, the pundit preaches as much, if not more of Christianity than Hindooism. He prefers calling Jesus *The Christos.* He tells the people that Christ was the Son of God, and that He died on Calvary as a sacrifice for the sins of the world.

The attendance as a rule has been large and encouraging. Sometimes as many as three or four hundred may be seen listening attentively to the preaching of the word.

For one of your future issues I may send you Mr. Editor a short account of the work which was carried on in Wellington Square.

X.

NOTICES.

BAPTIST CHURCH. (Bellasis Road, Byculla.) The Rev. W. R. James will (D.V.) preach to-morrow at 11 a. m., and 6 p. m.

M. E. Church. Appointments for to-morrow: Grant Road, 8-30 a. m., Smith; 6 p. m., Jacobs. ——Dean Lane, 11 a. m., Jacobs; 6 p. m., Shreves,——Mazagon, 11 a. m., Shreves; 6 p. m. Bowen.

RECEIVED for Christian Orphanage, Mylarum, from M. E. Sunday School, Dean Lane, Rs. 3-2-0.

Epitome of News.

SATURDAY, SEPTEMBER 3.

—A Correspondent writes to a London paper, from Salonica;

"Brigandage has become a permanent scourge in Macedonia," How true are these words only those who dwell in this unfortunate country can tell. Since the release of Mr. Suter only thirteen brigands have been captured, although, were we to believe all the Turkish authorities tell us, there is not a single one left in the district of Cassandra, and hardly any in the district of Vergia. The fact is, it is not to the interest of those whose duty it is to suppress brigandage that it should cease. It may be asked why, but the question can readily be answered. The brigands bribe those who are sent in pursuit of them. How is it that some of the watches given last year to Nikos' band have been seen on the persons of Turkish officers? How is it that the band which captured Mr. Suter were allowed to escape by the Reudina Pass, the only place they could escape by? So long as Turkish fanaticism and hatred of anything Christian exist, brigandage will never be eradicated.

—A recent issue of the *Kolnishe Zeitung* gives some particulars of the death at Amsterdam of Dr. Tanner, the American, whose prolonged fast not long ago drew universal attention to him:—"On the 5th July the lanky Doctor, with his corpulent spouse and two children arrived at Amsterdam. He put up at a hotel, where he is said to have consumed a great deal of meat and a corresponding quantity of liquor. Dr. Groff, a physician of note in Amsterdam, had written to several of the public journals in Holland expressing serious doubts of Dr. Tanner's fast, and avowing his belief that he must have had some secret mode of sustenance; and Dr. Tanner crossed over to Amsterdam for the purpose of laying a wager of 50,000 fr. with the Dutch physician that he would repeat his fast in his own house and under his immediate observation. Dr. Groff was absent from town when Dr. Tanner arrived at Amsterdam, and returned on July 19, when the latter went to call upon him. Dr. Groff

came out to receive him at the head of the stairs, when Dr. Tanner lost his footing and fell, hurting his head severely. He became unconscious, and remained in that condition until he died the following day. Some eminent surgeons of the city begged Mrs. Tanner's permission to dissect the body, but she only allowed it to be weighed. It scaled 108 lb. At the end of his fast he weighed 96 lb."

Monday, September 5

—*Times of India*: "Extremes meet. Koot Hoomi Lal Sing, of Rum-ti-Foo, Simla, Bombay and elsewhere, has been fortunate enough to secure the attention not only of the editor of the semi-official *Pioneer*, but of the editor of the decidedly un-official *Amrita Bazar Patrika*. The latter organ, after describing the foundation and objects of the Simla Eclectic Theosophical Society, says:—

"'Now what do you say to all these, dearreader? Koot Hoomi Lal Sing may be a reality or a creature of the imagination, but his power is undoubted. Fancy, how he carries on his movements. He first gets hold of the editor of the official organ, and you all know that the officials rule the country. His next step is to organize a movement just in the capital of the Empire, and entrust some leading members of the administration to carry it out! Thus Lal Sing performs miracles. People will no doubt laugh at Mr. Hume, but his bitterest opponent will have to admit that his moral courage, like that of Mr. Sinnett, is something which inspires the deepest reverence in the mind.'

"Deepest reverence, indeed! Deepest pity and surprise we should say. The sympathetic Bengal editor goes on to confess:—'We bow down before one who has the courage to defy abuse and ridicule for the purpose of acting according to his convictions. We dare say the whole country will watch with the keenest possible interest this extraordinary society in Simla.'"

Tuesday, September 6.

—*Bombay Gazette*; Belgaum, 5: A soldier named Hall, of the 89th Regiment, and a native woman, were found this morning in a house in the bazaar with their throats cut. The woman was dead, and Hall is in a precarious state. It is supposed that Hall murdered the woman, and then attempted suicide.

—*Times of India*: The tabulation of the Census returns of this city, which has at last been completed, shows the increase of population to be some 20,000 greater than was anticipated. The total population is 773,000 in 1881 against 644,405 in 1872. This is an increase equal to more than 19 per cent. since 1872, and exhibits tne extraordinary growth of the city. There appears to be an increase of population in all portions of the town, but in the districts bordering the city proper and capable of expansion, the increase is greatest.

—General Sir Vincent Eyre is suffering from softening of the brain.

—*Times of India*: The largest money-claim that has been made in the Bombay High Court since its institution in 1862, is now being heard before Sir Charles Sargent. The case commenced yesterday. The plaintiff is the Official Assignee, and he alleges that Kessowjee Naik is indebted to the extent of Rs. 27,21,411-12-11 to the insolvent firm of Nursey Kessowjee and Company. Mr. Jardine argued that the firm had been insolvent ever since 1869-70 when it suffered a loss of Rs. 9,70,000. The books of the firm showed a loss in every succeeding year, up to 1877-78, when the losses amounted to about thirty lakhs.

—The ladies of Constantinople are to be better looked after in future. According to the *Levant Herald*, the Sultan has drawn up a code of rules prescribing the nature of the coverings which women of the Moslem faith are to wear, and the conduct that they are to observe in public places. According to this rule, women are prohibited from appearing in public places and frequented streets wearing only the *tcharshas*, a narrow veil; but they may use this veil in unfrequented streets and in paying visits. The officers of police are instructed to keep a strict look-out, and to make report whenever they observe a woman daring to wear the thin veil under circumstances in which it is not sanctioned by the regulations. The report will state the name of the offending lady and the particulars of the breach of rule, and will be submitted to the Minister of Police. Musulman ladies are also forbidden from driving or walking round the places of Bayazid, Shahzadebashi, and Akserai. Also from promenading in the Great Bazar, and from sitting down in the shops. In the event of these rules being infringed, the drivers of the vehicles, if the offenders are "carriage people," will be proceeded against, under article 254 of the Penal Code, as well as the ladies. Musulman ladies are also strictly forbidden from gathering together in groups in any public places, and if the police observe any so grouped, it will be their duty to invite them to disperse. This invitation will be addressed to the oldest lady in the group, or to the servants in attendance at the discretion of the officer. The latter part of the regulation is devoted to prescribing the manner in which men shall behave to ladies in public. Any man who permits himself to speak to a woman or to make signs to her, will be punished under Article 202 of the Criminal Code.

—We are favoured with the September issue of the G. I. P. R. Monthly Guide, with Time and Fare Table. Price 1 anna.

—*Overland Mail*, Aug. 19: During a bullfight at Marseilles, on Aug. 14, some seats fell, killing seventeen persons, and injuring a great many more.

Two of the band of brigands who captured Mr. Suter have been arrested at Athens.

Further anti-Jewish riots have taken place in South Russia.

Amongst the deaths recorded this week are:—Lord Gainsborough; Sir Francis Gooch; Col. Sir H. A. Lake, K. C. B.; Col. J. E. Watson, R.A.; Col. Joicey, M.P.; Lieut.-Col. Hon. W. L. Talbot; and Capt. J. Trelawney.

—An anonymous donation of 1,000*l.* has been made to the Church Missionary Society for sending a missionary to the Mackenzie River and the shores of the Polar Sea. The Rev. T. H. Canham has been appointed to the work.

—The Bishop of Bangor, in the course of his triennial charge, said he could not disguise his feelings of shame and indignation at the manner in which lay ecclesiastical patronage was exercised. Most unfit and incompetent men were preferred for livings owing to political sympathy or family ties, and when inducted they alienated Churchmen owing to their indifference and negligence. He hoped the time would come when the parishioners would at least have a negative voice in the selection of the man to whom their spiritual welfare was entrusted. The advertisements of sales of livings in ecclesiastical journals were scandalous.—

—Mr. R. J. Mooney, himself an Irishman, through the pages of Zion's Herald, boldly asserts that Romanism is the cause of all Ireland's poverty and misery:—

The Roman Catholic is taught to believe that he must show his love for God by contributing very often his last cent to support the priests and the Church; consequently, no matter what debts they have to meet, the "clergy" have to be supported first, and this in the most sumptuous manner. You may go to the poorest parishes in Ireland, and you will find a fine house for the priest and a neat church. And just as likely as anything else, it will be the only decent house in the district. Could you get inside the larder, you would find it well stored with the choicest food; or could you penetrate to the wine-cellar, you would find a liberal supply of whisky, brandy, and wines of the costly brands. In return for the liberal support given them, they set the people an example of intemperance; and, as they are held in great respect by the people, their example has a powerful influence. Consequently, they indulge in the use of intoxicants. These are two great sources of expenditure, and demand from the Roman Catholic Irishman first attention. Then come their lawful debts, which they are unable to meet, and, as a matter of course, they have to abide by the consequences.

Mr. Mooney sums up his remarks as follows:—"There is only one remedy for Ireland, and that is, the restoration of the open Bible, which has been taken from her by Romanism. Then Ireland will soon become what she once was, 'The first flower of the earth, the first gem of the sea.'"

—*Record*: Three negro bishops, dignitaries of the African Methodist Episcopal Church in the United States of America have arrived in London to attend the forthcoming Methodist Œcumenical Conference. They are Bishop W. F. Dickerson, of South Carolina and Georgia; Bishop Shorer, of the Ohio Episcopal district; and Bishop Payne, of the Baltimore, Virginia, and North Carolina district.

—Same; Marseilles, 16: In an attempt to follow the Spaniards in their barbarous sport—cruelty to animals and desecration of the Lord's day—the Marseillais fixed last Sunday, the eve of the national Feast of Assumption, for the spectacle of bullfighting. A wooden amphitheatre was erected on the beautiful Prado, and fearing the advertisement in the newspapers and the placards on street corners would be insufficient, the "Toreadors" conducted the "Manado," preceded by music, through the town to give all publicity to the great amusement, while thousands of the curious provided or unprovided with tickets took forcible possession of the premises, noisily waiting for the exhibition. The Manado followed by the crowd arrived, and after stormy discussion the game commenced, to the great merriment of the spectators, when behold sinister crackings were heard and the building was observed to oscillate. Had there been no panic, the seats might gradually have been emptied without disaster, but in the midst of a sudden and violent rush the whole construction fell in, and the consequences can be imagined. Several were instantly killed, and scores mortally wounded, or severely bruised. As the bull took fright and ran away in one direction, and the terrified multitude in the other, the police and the authorities set to work to disinter and transport the sufferers to the various hospitals, their own homes, or the Morgue.

It is difficult to ascertain the exact number who have met with untimely death or become disabled for life. The papers speak to day of 200 victims.

The British Museum has purchased a collection of Biblical and other Oriental manuscripts, which are of the utmost importance to the criticism and exegesis of the Old Testament. The collection, which was made in South Arabia, consists of forty manuscripts. Fifteen of these are portions of the Hebrew Scriptures, and two are probably the oldest which have as yet come to light of the Old Testament Scriptures. A third, which contains the Hagiographa, exhibits a recension of the Hebrew text, the other two portions of which are already in the Museum, thus completing the whole Hebrew Bible. Several of these manuscripts have the Arabic translation of Suadiah, in alternate verses with the Hebrew, while others have the superliniary, or Assyrian, vowel-points, which till comparatively recent times were unknown. The remaining twenty-five manuscripts are Midrashim, or homiletic commentaries and liturgies, which are more or less unknown.

Wednesday, August 7.

—The Apocrypha is also to be revised. The New Testament committee will perform the work.

—Says *Harper's Bazar*: "The roaring heard in the ear when one inserts the end of one's fingers, Dr. Hammond tells us, is the sound of the circulation in the fingers, which are such

busy workshops that they roar like smal[1] Niagaras."

—The Governor of Ceylon's reply to the Bishop of Colombo, on State-Support: "The Bishop's letter requires few comments from me. The arguments by which the Bishop endeavours to prove that the Church of England here has through the appointment by the Queen of its Bishops been placed in the position of an Established Church can have but little practical effect in the consideration of the question of the maintenance or withdrawal of the subsidies, which will be decided upon principles wholly foreign to those of ecclesiastical law. Nor do I attach importance to the allusions made to the concessions granted to the Buddhists. These concessions were without doubt originally made for political reasons, and in parctice they amount to no more than the concessions which were made to the Christian churches in Colombo and the Sivites in Jaffna, viz., the retention of their property and the free exercise of their religion. I entirely agree with the Bishop in thinking that in any change vested rights should be respected, but I cannot reckon among vested rights the expectation of promotion, especially among the lower officers of the department, on which the Bishop lays so much stress. No such right has ever been recognised, and even the reasonable claims of the resident clergy to the higher posts in the Ecclesiastical Department have been sedulously ignored. A refernce to the Blue-Book will show that the bishopric, and three out of the four highest paid chaplaincies, carrying annual salaries ranging from Rs. 6,000 to Rs. 7,000, have all been filled by new appointments made from England within the last five years, while the seven lower paid chaplaincies, ranging from Rs. 1,250 to Rs. 4,000, have been filled by the present holders for periods varying from 28 years to 6 years. It is manifest that a right cannot now be recognised which has been so long and persistently ignored.

—*Bombay Gazette*: The end of the whole matter is, we are glad to say, that orders have at last been issued that the whole provision now made for ecclesiastial purposes from public funds in Ceylon should be gradually withdrawn as vacancies occur. A period of grace of five years before the commencement of the withdrawal of the stipends has been conceded to the prayers of the bishop.

—The population of all India by the last census, is said to be 252,000,000. Provincial totals are—Bengal, 68,800,000; Assam, 4,800,000; Madras, 30,800,000; Bombay, 13,900,000; ditto Native States, 6,900,000; Sindh, 2,400,000; North-West Provinces, 32,600,000; ditto Native States, 700,000; Oude, 11,400,000; British Punjab, 18,70[illegible],000; Native ditto, 3,800,000; Central Provinces, 11,500,000; Berar, 2,600,000; British Burmah, 3,700,000; Mysore, 4,100,000; Rajpootana, 11,000,000; Central India, 9,200,000; Hydrabad, 9,100,000. The total makes males 123,000,000, females 118,000,000.

—It is proposed to cheapen the rate of postage for newspapers weighing less three 3 tolas.

—*Times of India*: The Tramway Company intend to make an extension to the Prince's Dock, the first line passing over Carnac Bridge. We hope the next extension will be to Parel.

Thursday, September 8.

—The Str. *Kashgar* left Aden for Bombay, with English Mails, Tuesday 7 p. m.

—The *Bombay Gazette* thinks the town Hall might be utilized for Municipal offices.

—We are glad to see in the columns of a contemporary, attention drawn to the fearfully heavy loads that the poor bullocks of Bombay are often compelled to drag.

—The belief that something of an extremely unusual nature is going to happen to this world of ours towards the close of the autumn is not confined to certain natives of British India and Portuguese India, but it appears that vast numbers of the Russian peasantry are of opinion that, when the late harvest shall be completed, an old man with a grey beard will appear—they do not say where—and that his advent will be promptly followed by a tremendous earthquake. All the enemies of the orthodox faith, and all the oppressors of the poor, together with their wives and children, will be swallowed up at one conclusive gulp by yawning rifts in the soil, so that not a trace of these noxious families will be left to remind their virtuous survivors of past schism and despotism.

—For the sake of ornaments worth Rs. 25, a Mahomedan girl was murdered on Friday evening by a Khojah woman. The woman has confessed and been arrested.

—*Sunday Mirror*: Another social reunion took place on Saturday, the 27th ultimo. The hostess was Miss Pigot of the Scottish Ladies' Association, and the guests were ladies and gentleman representing the Brahmo, Christian, and Hindu communities. An exellent banquet in the true Native style was served on the occasion, and Europian ladies and gentlemen were seen to sit side by side with their Native brethren. We believe more than 150 persons were invited on that day. The occasion was a very interesting one indeed, and we hope the good example once set will not be lost upon the community.—

—Sheik Abdool Kurrim was charged at the Calcutta Sessions with having, on the 27th June last, attempted to murder Mr. William Ross, Deputy Superintendent of the Presidency Jail, by striking him on the back of his head with an iron bar. Mr. Justice Field sentenced the prisoner to transportation for life.

Firday, September 9.

—Press Commissioner: It is reported from Kelat-i-Ghilzai, through Chaman, that the Amir reached Kelat on the 1st inst., and proposed marching towards Kandahar on the 4th. Ayoub's Governor at Arghestan is said to be selling off the revenue grain, preparatory to taking refuge in Kandahar.

—Cholera is decreasing is Khandeish, Sholapore, Ahmednuggur, Nasick, Surat, and Baroda.

—*Hindu Patriot*, "A Chinese Ambassador has arrived here to meet His Excellency the Viceroy. He was for some years in Paris and London. He proceeds shortly to Simla. We believe his mission is connected with the opium question. We believe he was the writer of a recent letter to the *Times* on that question. He was entertained by His Honour the Lieutenant-Governor on Tuesday last. He seems to be intelligent and shrewd."

—Deaths last week, 461. By Cholera, 14.

—*Times of India*: "In the July number of the *Statesmen* a wonderful story was related as to how Sir Salar Jung was distinctly told that unless he acquiesced in some "final orders," his arrest and deportation to Madras by a special train on the Nizam's own railway would follow. Incredible as this statement may now appear, the Editor of the *Statesman* actually had the audacity to tell us that "Sir Salar Jung undoubtedly believed it." We are now requested by the Secretary to the Government of India, Foreign Department, to say, on the authority of Sir Salar himself, that neither directly nor indirectly did he receive from the Residency any threat of deportation. A chain is only as strong as its weakest link, and this flat contradiction to a definite statement is apt to shake our faith in the accuracy of the long list of indictments brought by Mr. Knight against the English officials in Hyderabad, which culminated, it may be remembered, in charges of bribery against Sir Richard Meade and Major Euan Smith."

—*Times of India*: A peculiarly atrocious case of murder is about to be enquired into by the First Class Magistrate at Bandora. From the particulars we have received it appears that about a week ago a native of the Wadwul caste died of cholera at Kudadee, a village near Bassein, and his body was taken down to the seashore by Manhia Mahadoo, the police patel, and other inhabitants, for cremation. Among the funeral party was one Ramjee Gowria, aged 55, who had been specially invited to attend. This person was believed by the ignorant villagers te be possessed of certain supernatural powers, and to his evil influence was attributed a number of deaths that have recently occurred. The villagers determined to have their revenge, and it is alleged that when the unfortunate man joined the mourners the police patel and others seized him and threw him on the burning pyre. After a time they dragged him off and having served the head from the body with an axe threw the remains into the sea. The body was picked up on the sea-shore near the village of Sandore four days afterwards and identified by two sons of the deceased. The police patel and the other persons concerned in the murder were arrested the day before yesterday and taken before the second class magistrate at Bassein. It is said that they admited having killed the deceased in the manner described above, because they believed he had, by the use of supernatural power, killed several of their relatives. The Bassein magistrate has transfered the case to Mr. Loch for trial.

Selections.

MACPHERSON MEMORIAL FUND.

In conformity with suggestions made in the *Times of India*, meetings of those friends of the late Rev. Dr. Macpherson, named by Mr. Conder in his letter of 16th August, have been held.

So far as can be gathered from notices and letters in the newspapers; and also from such personal inquiry as the gentlemen named have been able to make, there appears to be a widespread desire that the memory of one so beloved and so eminently useful in Christian and philanthrophic work in Bombay, as the late Dr. Macpherson was, should be perpetuated in this the sphere of his labours.

As Dr. Machpherson's time and talents and energy were in an especial manner devoted to securing the Christian up-bringing and education of the young, it has been thought that these objects might fittingly be kept in view in fixing the shape which a memorial should take. The Young Men's Christian Association, the Scottish Day Schools, and the Scottish Orphanage are all works in which the late Dr. Machpherson was deeply interested, and for which when amongst us he spared neither his labour nor his money. And it is considered that any memorial scheme which should leave these Institutions out of sight would fail in appropriately attaining the object in view. But the late Dr. Machpherson had many friends besides those interested in the Institutions above named, who desire to assist in perpetuating his memory, and, in order—consistently with the Christian character of the man—to give as wide a scope as possible to the memorial, it has been decided to make it the means of holding out a helping hand to all Protestant Christian children educated in Bombay.

The undermentioned have formed themselves into a Committee, and they are prepared to apply whatever funds may be contributed in the following manner:—

(*a*). In making a contribution to the Library of the Y. M. C. A. to be called "The Macpherson Library."

(*b*). In providing a bursary or scholarship for pupils who shall have passed through the Bombay Scottish Schools, and the Bombay Scottish Orphanage, to enable the holder to go through a University course.

(*c*). In providing a bursary or scholarship for Protestant Christian children educated at any Protestant school in Bombay, to enable the holder to go through a University course.

To make a bursary of any real use it is apparent that such a sum would have to be raised

as would enable the holder wholly to pay for his board, clothing, and University fees, as he might not have friends able to help him, it is therefore estimated that at least Rs. 500 per annum will be required for a bursary, and at 4 per cent. this represents a capital sum of Rs. 12,500.

It is proposed that contributors shall have the option of selecting which one or more of the objects above named shall benefit by their subscriptions. If, however, the amount contributed for bursaries shall not be enough to provide two, then the Committee propose in the first instance to make up from the amount contributed for the open bursary, the "Scottish" bursary, to a capital sum which, when invested, will realise Rs. 500 a year. And if the amount subscribed for bursaries should be altogether too small, then the Committee propose that it be left with them to deal with it in whatever manner they consider will best perpetuate Dr. Macpherson's memory.

The St. Andrew's congregation, of which the late Dr. Macpherson was for so many years the beloved pastor, have already inaugurated a separate fund, and it is proposed to leave it to them to erect a suitable monument at Sewree. Any balance of the Church Fund, will in all likelihood, be handed over to the General Committee to further the objects above specified.

With this short explanation the undermentioned confidently appeal to the friends of the late Dr. Macpherson and to the public generally to raise such a fund as will worthily commemorate a man, a Christian, and a minister whose loss is so deeply deplored.

Subscriptions, which may be sent to the Honorary Treasurer, or paid into the National Bank of India, will be acknowledged in the daily newspapers, and will be appropriated as the donors may direct. The sums already subscribed and any future contributions will be divided equally between all three of the objects above named (subject to the foregoing provisions in regard to those under *b* and *c*) unless the donors signify their wish for any different appropriation of their contributions:—

COMMITTEE.

Hon. J. N. Graham, Chairman; Rev. G. Bowen, Editor, *Bombay Guardian*; Mr. P. Chrystal, merchant; Mr. H. Conder, General Traffic Manager, G. I. P. Railway; Mr. H. Curwen, Editor, *Times of India*; Mr. Grattan Geary, Editor, *Bombay Gazette*; Rev. Thomas H. Greig, Senior Chaplain, Church of Scotland; Sir Jamsetjee Jeejeebhoy, Bart; Rev. Robert Jeffrey, Free Church of Scotland; Mr. G. Manson, Secretary, Port Trust, Honorary Secretary and Treasurer; Rev. H. Squires, Girgaum Mission Church.

SANCTIFIED IMAGINATION.

BY REV. A. LOWREY, D.D.

THE Gospel provides for the control and sanctification of every power in our complex and mysterious being. It not only enlightens the understanding, regulates the judgment, disciplines the reason, moderates the emotions and rightly directs the affections, but also puts the wild, erratic imagination under law and government. Paul writes: "Casting down *imaginations*, and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 5). By this high authority we are taught that all sinful imaginations must be deposed, and that every secret thought must go into captivity to Christ. There must be a complete subjugation of the invisible kingdom of the mind and heart. It must be noted that neither the imagination nor any other natural faculty is to be destroyed, but cast down whenever it or they "exalt themselves against the knowledge of God." God's knowledge or revealed will must be accepted as the standard, and Christ must dominate everything within and without. "Thy kingdom come and Thy will be done" is the prayer of submission and acquiescence that makes a Christian, providing always that the ruling principle extends to the inner realm of activities no less than to the external conduct. The doctrine of the text is that sin must be as fully eliminated from our imagination as from our more sordid and less hidden affections and lusts. Imagination is a power behind the throne. It lies back not only of the external conduct, but back of our purposes, and supplies the fuel for incipient and even latent intention. No force in our being is more active or more creative of good and evil results than the imagination, and yet none so neglected. We select our words, control our actions, govern our looks, chasten our feelings, and circumscribe our thoughts; but the imagination is allowed to run lawless and unrestrained upon any subject. There is no limit to its range, no place too sacred for its entrance, no associations too vile for its companionship. Like the invisible spirits that throng the air, it flits unseen among angels and devils, and sips at will at good and evil fountains. It dominates the sensitive convictions, overriding the reason, trailing the affections in mire, and violating conscience.

The imagination frequently makes shams and cheats of us by living and acting contrary to fact and appearance. The body is in the house of God, the eyes fixed on the preacher, the ears open to song and the words of life, the posture is that of a pure worshiper, but the imagination is careering off in forbidden paths. We are in the circle of devotion and prayer—it is in the haunts of vice and pages of fiction, mingling in illicit company, and revelling in dark places and deeds. Thus we are reduced to the mere semblance of Christians, and made to profess to be what we are not. If the companionships and conversation of the imagination could be known, it would crimson the cheeks of thousands of Christians with shame; and, could its unlawful deeds be investigated and pronounced upon, expulsion from every holy church and virtuous family would be the result.

What avails then sanctified exterior, or even sanctified principles, desires and purposes, if the wild imagination is not bridled, broken, and put under holy law? What avails a general discipline of our faculties and mortification of our members in the fore front of character, if an enemy is left in the dark back ground to prowl at large, and prey upon the vitals of our religion? What avails a common superincumbence of purity in affection, feeling, and thought, if a subtle substratum of corruption is allowed to remain at the bottom in contact with the roots of our spiritual life. In a foul imagination is the doom of death. Her wrecks are on every sea. The graveyards are full of her victims. Satan has gloated over the destructive processes of an unclean imagination for ages, and laughed to see his own hell people with its blackened ruins. Nor can the mischiefs of the imagination be entirely concealed. This faculty when vitiated sets the whole carnal nature on fire. It disfigures the face, putting illicitness in the eye, insincerity on the lips, incontinence into the features, and tinging the whole countenance with a false and treacherous exprssion. The habits also tell a tale on the imagination. Man is governed by his tastes, and taste is engendered by imagination. A man's walks are where his tastes lead him, and his tastes elect those places and subjects where the imagination has been and prepared the way. No man goes to a theatre, a circus, a dance, a drinking-saloon, or any den of vice, until the imagination has preceded to the spot and got fired up by the fascinations and orgies of the place. An evil imagination is the purveyor of a morbid appetite — the willing servant that travels in advance to advertise and paste up the delusive pictures—the thief in the night, and murderous assassin, that prowls around the unsuspecting soul and sleeping conscience.

There is no thorough holiness that does not arrest, subjugate, transform and cleanse the imagination. And, therefore, there is no safety for character, and no protection for the soul's life, until there is an absolute casting down of imagination, and of every high thing that exalteth itself against the knowledge of God. Our inmost thoughts must bow to the obedience of Christ, and our whole being find its liberty and glory in positive and perpetual captivity to His law and love.

When the imagination is thus subdued and cleansed, it will serve as wings to the soul, snow-white, and stainless as the lily.—(*Divine Life.*)

SLAVES TO OPIUM.

INCREASE OF THE VICE IN CALIFORNIA.

INTELLIGENT Chinamen, says a San Francisco correspondent of the *Tribune*, deplore the spread of the opium habit among their countrymen; they admit the firm grip it has secured upon the great mass of the people, and the impress it has already left upon the national character. The new commercial treaty with China, and the history of the negotiations, show how strongly this feeling against the opium traffic has taken possession of the leaders in China who desire the advancement of their race.

Wealthy Chinese merchants in San Francisco share the sentiments of the home government. Many of them are compelled to keep opium for sale; many use the drug as frequently as Americans use wines or liquors; but all unite in declaring it the curse of China.

Numerous articles have been written on the opium habit, but very few adhere to the facts. De Quincey and his imitators have done a world of mischief by seducing weak-minded persons, who yearned for a new sensation, into tasting the delights of opium. Others have exposed the misery of slavery to the drug, but they usually exaggerate their sufferings to such a point that it is impossible to draw the line between truth and fiction.

Among Americans at the East, opium is taken mainly in the form of laudanum. Here, on the contrary, where the vice is rapidly gaining a firm foothold, the Oriental habit of smoking is practiced, as the enjoyment is keener and much more protracted.

There is no city in this country which has become so thoroughly infected with the chief Chinese vice as San Francisco. The Chinese who have come over here within the last twenty years are mainly from the lower classes—the floating population of the seaport towns, together with recruits from the Philippine and Sandwich Islands and South America, who saw in this State a richer field for their enterprise. Nearly all of them smoked opium, and in the early days, when custom officers were unused to celestial trickery, large quantities of the drug were smuggled into the country.

When gambling was looked upon as a legitimate industry, opium-smoking was never interfered with. It is only within the last five years that serious efforts have been made by the police to crush out what threatens to be a great source of demoralization among the young people in this city and State. Raids on opium-dens are very frequent now, and a wholesome terror of the law has been implanted in the Mongolian mind. But so infinite are the devices resorted to that the attempt to check the vice without the most stringent regulations seems very near hopeless. The cupidity of the majority of the Chinese residents blinds them to any of the ordinary considerations of morality. They will give opium to any one who will pay for it. They will initiate mere children into the vice of opium-smoking, They all seem in this respect to be not immoral, but unmoral. Generous impulses to save the innocent, that would dawn upon the mind of a savage, appear never to occur to them. Their training is all against humane sympathies, and this makes them such formidalle opponents to any war-

fare on vice.—(*Illustrated National Liberator*, Chicago.)

A CALM WORD TO THE CHRISTIAN SMOKER.

Now, dear friend, don't turn away your eye from this "word" as containing a tirade against a source of enjoyment which you regard as especially dear to you. It is simply the recital of an item in a conversation which once took place at a social gathering at which the writer of this article was one of the guests. The topic was economy in expenditure for personal gratification. The host, a Christian brother in very comfortable worldly circumstances, gave an item in his own experience touching this point, which was substantially this: He had for years indulged himself daily, or several times each day, in the use of the cigar, when it occurred to him whether the habit of thus using his Lord's money was really in accordance with true Christian economy. This led him to a calculation of the expense of his luxury, which he could very easily make from the regularity with which the habit was indulged and the prices he paid for the article of consumption. As the result of his reckonings, he found the footing up to be about $33 annually, an amount far exceeding what he would have supposed after merely an *estimate*. He therefore at once resolved that self-denial in this was evidently a duty which he as a follower of Christ could no longer omit; and without hesitation he added this amount to his annual contributions for benevolent purposes.

Now, dear brother—to put the thing calmly—could you not with an approving conscience "go and do likewise"? And were all Christian smokers to follow the example of this good brother, how soon would be hushed those strong appeals for funds that come annually from our Church Boards for carrying on the Lord's work both at home and abroad! For the gratification of an unnatural taste, is it right thus to *burn up* the Lord's money? (*N. Y. Evangelist.*) A, T. Y.

MOTHER SHIPTON'S PROPHECY.

Many weak-minded persons have been much perturbed by a silly jingle of rhymes that has passed current under the title of "Mother Shipton's Prophecy." These absurd lines have had more effect on the minds of certain persons, than all the sacred books in existence. The following extract from the London *Athenæum* shows, what every sensible person knew before, that no value should be attached to such productions. Mr. Charles Hindley has been guilty, unintentionally, of a very mischievous hoax, and eight years ago confessed his folly.

"In a bookling of sixty-four small quarto pages, called *Mother Shipton Investigated*, Mr. W. H. Harrison, of Museum Street, has brought together all that can be collected regarding that mythical personage who goes by the name of Mother Shipton. It seems that for two or three hundred years or so there has been floating about a mass of more or less foolish stuff which credulous people call prophecy—attributed to Mother Shipton—and which has been steadily growing in bulk as a matter of course. This rubbish received a very notable accession when, on the 7th of December, 1872, there appeared in *Notes and Queries* what purported to be an "Ancient Prediction, published in 1448 and republished in 1641," by Mother Shipton. That such dull doggerel should ever have been taken as serious or accepted as the genuine language of the seventeenth century, not to mention the fifteenth, is sufficiently surprising, but the "Ancient Prediction" finished up with an awful climax:—

The world to an end shall come
In eighteen hundred and eighty-one.

This terrific denunciation "has been exercising the public mind," Mr. Harrison assures us, and it is to calm the popular excitement and to allay the terror that presumably is on the increase that this book has been printed. It is a curiosity and has been industriously put together. Our readers will be relieved when they learn, on Mr. Harrison's authority, that the "Ancient Prediction" was a hoax, and that on the 26th of April, 1873, Mr. Charles Hindley, of Brighton, wrote to the editor of *Notes and Queries*, "and made a clean breast of having fabricated the prophecy." (*Progress.*)

Miscellany.

—The Revised New Testament. [Prof. F. Gardiner, D. D., in the *Bibliotheca Sacra* for July.]

That it is the work of most able and faithful scholars, all know; that it will be a most valuable aid to the understanding of the true sense of the original, there can be no manner of doubt; but as already said, it must necessarily be judged, like that which it proposes to supersede, not by its merits but by its defects. If the old version failed sometimes in accuracy, the new not infrequently fails by that excess of accuracy which so precisely transfers instead of translates the Greek as to make almost unintelligible English. One who knows the Greek can detect, e. g., in 2 Thess. 2: 11, what the revisers meant by "God sendeth them a working of error" (*energeian planes*); but to the ordinary English reader it conveys no idea at all. The English is also often faulty in elegance and in force as well as in clearness, and occasionally, as already said, it is ungrammatical. What will be the final result of this work it is hard to foresee. On simple literary grounds, we do not believe it will ever be allowed to replace the great classic of the English language, while nearly the same verdict is likely to be rendered also on devotional grounds. It continually reminds one of the French version. At the same time it rests upon a most admirable and well-considered Greek text, and in the nice, almost pedantic, accuracy of many of its renderings cannot but serve a most important purpose as a commentary. For this we most heartily thank the revisers, even if we are scarcely prepared to surrender the noble English of the translators of 1611.

—Reply to Ingersoll. Judge Black, in the *North American Review*.

Reflect what kind of a world this was when the disciples of Christ undertook to reform it, and compare it with the condition in which their teachings have put it. In its mighty metropolis, the centre of its intellectual and political power, the best men were addicted to vices so debasing that I could not even allude to them without soiling the paper I write upon. All manner of unprincipled wickedness was practiced in the private life of the whole population without concealment or shame, and the magistrates were thoroughly and universally currupt. Benevolence in any shape was altogether unknown. The helpless and the weak got neither justice nor mercy. There was no relief for the poor, no succor for the sick, no refuge for the unfortunate. In all pagandom there was not a hospital, asylum, almshouse or organized charity of any sort. The indifference to human life was literally frightful. It was a special amusement of the populace to witness the shows at which men were compelled to kill one another, to be torn in pieces by wild beasts, or otherwise "butchered, to make a Romnn holiday." In every province paganism enacted the same cold-blooded cruelties; oppression and robbery ruled supreme; murder went rampaging and red over all the earth. The Church came, and her light penetrated this moral darkness like a new sun. She covered the globe with institutions of mercy, and thousands upon thousands of her disciples devoted themselves exclusively to works of charity at the sacrifice of every earthly interest. Her earliest adherents were killed without remorse—beheaded, crucified, sawn asunder, thrown to the beasts, or covered with pitch, piled up in great heaps, and slowly burned to death. But her faith was made perfect through suffering, and the law of love rose in triumph from the ashes of her martyrs.

This religion has come down to us through the ages, attended all the way by righteousness, justice, temperance, mercy, transparent truthfulness, exulting hope and white-winged charity. Never was its influence for good more plainly perceptible than now. It has not converted, purified and reformed all men, for its first principle is the freedom of the human will, and there are those who choose to reject it. But to the mass of mankind, directly and indirectly, it has brought uncounted benefits and blessings. Abolish it—take away the restraints which it imposes on evil passions—silence the admonitions of its preachers—let all Christians cease their labors of charity—blot out from history the records of its heroic benevolence—repeal the laws it has enacted and the institutions it has built up—let its moral principles be abandoned and all its miracles of light be extinguished—what would we come to? I need not answer this question; the experiment has been partially tried. The French nation formally renounced Christianity, denied the existence of the supreme Being, and so satisfied the hunger of the infidel heart for a time. What followed? Universal depravity, garments rolled in blood, fantastic crimes unimagined before, which startled the earth with their sublime atrocity. The American people have and ought to have no special desire to follow that terrible example of guilt and misery.

TELEGRAPHIC NEWS.

Berlin, September 1st: Negotiations have been resumed between Germany and the Vatican.—The German Minister of the Interior has ordered the vigorous suppression of the anti-Jewish agitation in Germany.

Tunis, 1st: Later particulars respecting the occupation of Hamamet by the French state that the French were first defeated by the Arabs when marching on that place. The French, however, subsequently twice repulsed the Arabs, inflicting a loss on them of 1,000 in killed, and ultimately occupied the town without further opposition.—Strong reinforcements for Tunis are being embarked at Toulon and Marseilles.

London, 2nd: Lieutenant-Colonel Kennedy, Bengal Staff Corps, was accidentally drowned yesterday at Edenbridge whilst boating.—Mr. Lowther, the Conservative candidate, has been elected member of Parliament for the County of Lincolnshire by a large majority, in the place of Mr. R. Laycock, Liberal member, deceased.

New York, 2nd: The doctors in attendance upon President Garfield are discussing the advisability of removing him from the White House to his home.

London, 3rd: Sir Lounis Malet has been sent on a mission to Constantinople, to ask the Porte to despatch some troops and a fleet to Alexandria in the event of an outbreak amongst the Egyptian army. In consequence of these measures, the agitation amongst the troops is subsiding.—Sir George Elliott, Conservative candidate, has been elected member of Parliament for North Durham by a large majority, in room of the deceased Liberal member, Lieutenant-Colonel Joicey.—A verdict of acquittal is the result of the enquiry into the loss of H. M. S. Doterel. The ptimary cause is believed to have been the explosion of gas in tho coal bunkers.

New York, 4th: News from Arizona states that Lieutenant-General Carr and 117 officers and men, forming a cavalry detachment of the United States Army, have been massacred by the Indians. The Indian scouts in the service of the American Government have mutinied, and a general rising of the Indians is feared.

London, 5th: A serious riot has occured at Limeric, in which the police fired on the rioters, wounding fifteen of them.

St. Petersburg, 5th: A meeting has been arranged to take place shortly between the Emperors of Russia and Germany.

London, 6th: The *Morning Post*, in to-day's issue, publishes a paragraph stating that M. Roustan has informed the French Government that the Bey of

Tunis, in pursuance of orders from the Sultan, is supporting and inciting rebellion, and that the deposition of the Bey and the occupation of Tunis by the French is absolutely necessary.—Doctor Birdwood, of the Indian Museum, has received the honor of Knigthood.—The paragraph published by the *Morning Post* this morning respecting the Bey of Tunis and the French Government has been semi-officially denied in Paris.—Sir Charles Dilke, who is now in Paris, has had a conference with M. Tirard (the Minister of Agriculture and Commerce).—It is believed that the subject of the conference was in connection with the negotiations for a new Treaty of Commerce.

Berlin, 6th: The meeting between the Czar and the Emperor of Germany will take place on board the Russian Imperial yacht at Dantzic next Friday.

New York, 6th: President Garfield has been removed from Washington to Longbranch, the journey being accomplished without injury to the patient.—Later advices from Arizona show that the first accounts of the disaster to General Carr's detachment were much exaggerated. It is now stated that General Carr is not dead, and that he is expected back into quarters with the bulk of his force, only eleven of whom are as yet known to be killed.

London, 7th: Advices from Ireland state that numerous collisions are continually taking place between the police and the people. The police are accused of brutal conduct during the late serious riots at Limerick, and public enquiry into their conduct is demanded.—The Board of Trade returns of the imports for the past month amount to £32,687, 500, as showing an increase of £1,687,500 as compared with the same period last year. The exports amount to £21,187,500, showing an increase of £2,062,500 as compared with the same period last year.—Mr. J. W. Chitty, Q.C., has been appointed a judge.

Paris, 7th: Mr. Tirard (Minister of Commerce and Agriculture), speaking at Honfleur, expressed hopes that France would conclude commercial treaties with most of the European States.—M. Gambetta has made a speech in favour of free trade.

PASSENGERS SAILED.

Per P and O Str *Sumatra*, September 6:

For Southampton.—Lieut C W Harris, Mr W C Holmes, Mr Brown and two children, Lieut O de B Carey, Capt A Taylor, Surgeon H Cotton, Lt H B Vaughan, Mrs W Allen, child, and 2 infants, and Mr and Mrs Hooper.

For Brindisi.—Mr A F Simpson, Mr and Mrs Hamden Watson, Lieut-Col J H Broome, and Dr L S Bruce.

PASSENGERS ARRIVED.

Per P and O Str *Khiva*, 5:

From Southampton.—Comdt W E Darwall, R N, Mr and Mrs W J Dare and infant, Capt and Mrs Gunter, child and infant, Mr A Ahamad, Mrs Silvestre, Messrs Lang and Jones, and Miss Thornton.

From Brindisi.—Lieut E Blunt, Lieut J E Nixon, Major Bloge[illegible] Mr H P Ommanney, Mr C B Buckland, Lieut G [illegible] Rotton, Mr Sullivan, The Very Rev Archdeacon Ady, Colonel E W Dun, Mr C E Ashburner, and Mr D A Smith.

From Venice.—Mr L N Broone, Mr J Kelleher, and Mr J Sweeting.

Domestic Occurrences.

DEATHS.

SAUNDERS—August 30th, at Quetta, accidentally. Captain Montague S Saunders, late 20th Hussars, the youngest son of the late Charles A Saunders, Esq.

CADDOCK—September 2nd, at the European General Hospital W F Caddock, late Locomotive Storekeeper, P B & C I R and formerly of Stratford, England.

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Subscriptions received from 3rd to 10th September 1881.

James Partridge, 22nd October 1882, Rs. 8; W. Lane, 14th October 1881, Rs. 2; Rev. [illegible] Rea, 17th May 1882, Rs. 7-10; H. M. [illegible], in part-payment, Re. 1; H. Newman, [illegible] November 1881, Rs. 3; Mrs. E. Barton, [illegible] September 1881, Rs. 1-8; Rev. B. Blake, 30th November 1881, Rs. 6; Mrs Drury, 30th September 1881, Rs. 6; Lieutt. R. J. Young, [illegible]e 1882, Rs. 7-10.

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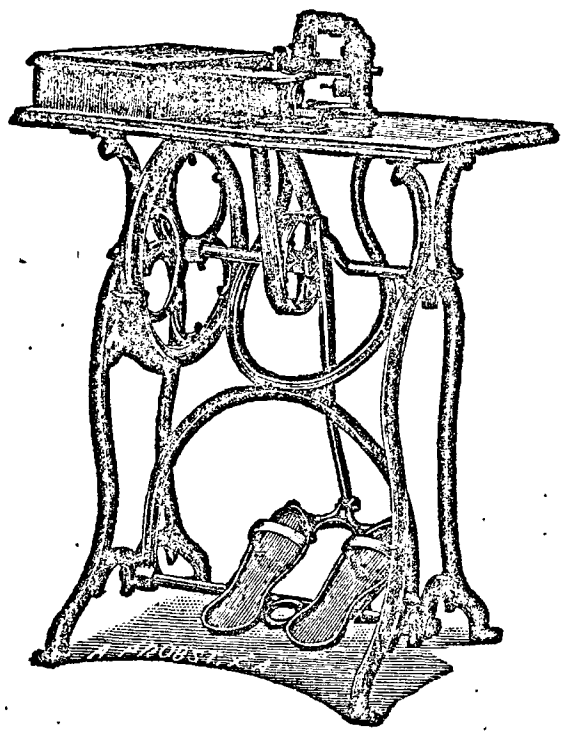

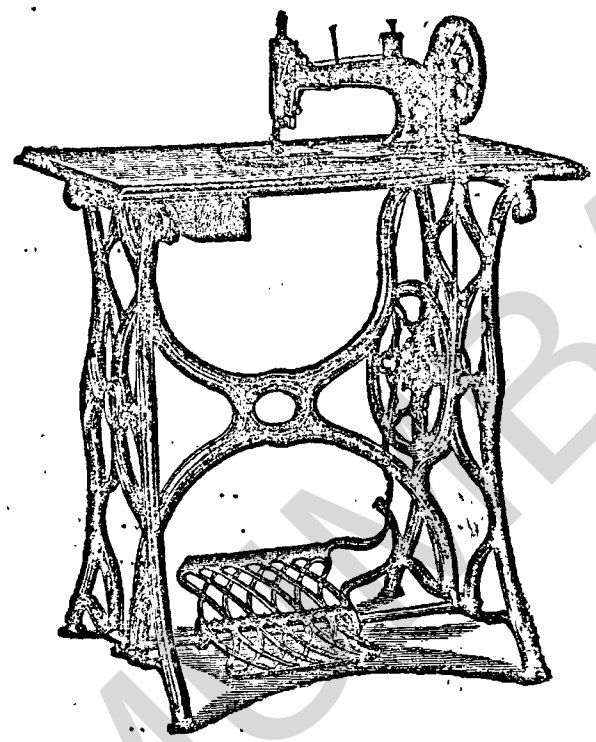

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